

COMPARISON OF THE EFFECTIVENESS OF JEWISH EDUCATION BETWEEN  
STUDENTS OF BAR/BAT MITZVAH AGE AND HIGH SCHOOL  
STUDENTS IN A JEWISH COMMUNITY SCHOOL

An abstract of a Field Report by  
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The problem. The purpose of this study was to obtain answers to the following questions:

- A. Will younger students emphasize the importance of Bar/Bat Mitzvah more than older students?
- B. Do older students recognize the importance of Jewish education more than younger students?
- C. Will more older students claim that they enjoyed a great deal in both Jewish elementary and high schools?
- D. Do older students favor the Jewish high school teachers more than the younger students?
- E. Are older students more involved in social activities outside the Jewish high school?
- F. Is peer group pressure stronger in the younger group than in the older group?
- G. Do older students have more plans for the future in connection with their Jewish education than younger students?

Procedure. The study was conducted in a Jewish school in a community of about twelve hundred families in a mid-western city. (Population of approximately 250,000.) The first step in answering the questions stated above was to identify the students of Bar/Bat Mitzvah age and in the eleventh and twelfth grades. Opinionnaires which were constructed by the investigator were mailed to fifty-two students in the seventh and eighth grades and to forty-four students in the eleventh and twelfth grades. Thirty-eight responses were received from the seventh and eighth graders and thirty-six from students in eleventh and twelfth grades. Thirty samples from each group were selected randomly and analyzed.

Findings. The results indicated that students in the higher grades had the more positive attitudes toward various aspects of their Jewish school experience. The importance of Jewish education, as expressed by the high school students, emphasized the need to keep as many students as possible in the Jewish high school, as the appreciation of such a school would increase more in the senior grades. Moreover, the connection between Jewish education in the high school and the students' plans for the future lead to the conclusion that the longer the students receive a Jewish education in the post Bar/Bat Mitzvah age, the more they tend to use it in their future life.

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The School of Graduate Studies  
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In Partial Fulfillment  
of the Requirements for the Degree  
Master of Science in Education

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by  
Shlomo Benderly

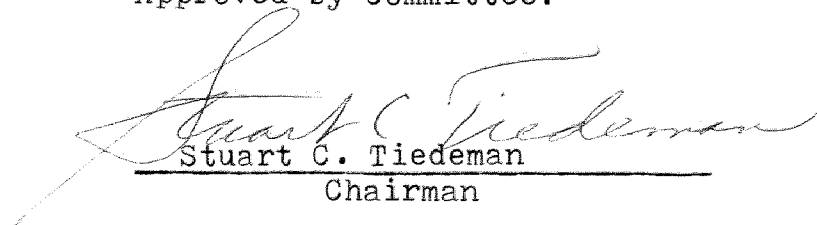
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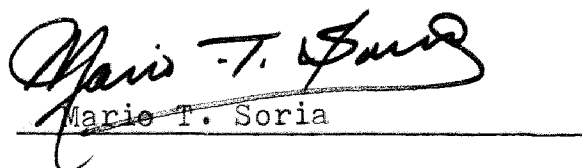
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## TABLE OF CONTENTS

	Page
LIST OF TABLES . . . . .	iv
Chapter	
1. INTRODUCTION . . . . .	1
THE PROBLEM . . . . .	1
THE HYPOTHESIS . . . . .	2
ASSUMPTIONS . . . . .	3
PROCEDURE . . . . .	4
2. RELATED LITERATURE . . . . .	7
3. ANALYSIS OF DATA . . . . .	12
BAR/BAT MITZVAH . . . . .	12
THE IMPORTANCE OF JEWISH EDUCATION . . . . .	13
PREVIOUS AND PRESENT EXPERIENCE . . . . .	14
SCHOOL TEACHERS . . . . .	16
STUDENTS AND SOCIAL ACTIVITIES . . . . .	16
PEER GROUP PRESSURE . . . . .	18
JEWISH EDUCATION AND STUDENTS' PLANS FOR THE FUTURE . . . . .	19
SIDE EFFECTS . . . . .	20
4. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS . . . . .	22
BIBLIOGRAPHY . . . . .	25
APPENDIX . . . . .	27

## LIST OF TABLES

Table	Page
1. Importance of Bar/Bat Mitzvah . . . . .	13
2. The Importance of Jewish Community School to Jewish Education Compared to the Importance of Public School to General Education . . . . .	14
3A. Amount of Learning in Elementary School and in High School . . . . .	15
3B. Amount of Enjoyment in Elementary School and in High School . . . . .	15
4. Students' Opinions of Their Teachers in the Jewish School (Compared to Their Public School Teachers) . . . . .	16
5A. Students Attending Jewish Youth Groups . . . . .	17
5B. Students Attending Jewish Camps . . . . .	17
6. Students' Friends Attending Jewish School . . . . .	18
7. Jewish Education and Students' Plans for the Future (In Connection with Their Jewish Education) . . . . .	19
8A. Parents Attending Courses in Jewish Education . . . . .	20
8B. Parents Active in Jewish Activities . . . . .	21

## Chapter 1

### INTRODUCTION

#### THE PROBLEM

Jewish educators in the United States have recognized the need of higher education as a very important phase in building the Jewish student's personality, his Jewish identity and existence. The years after the age of thirteen, after the Bar or Bat Mitzvah, have been recognized by most educators as more important for the youngsters because of their ability to understand and absorb the Jewish culture and religion more easily than in previous years. Such ideas have been stated by Dushkin and Engelman.<sup>1</sup>

The emphasis of maturation as a pre-requisite for understanding the various concepts of Judaism has been established in Jewish traditional sources. Also, psychological findings have indicated that the child is more attracted to religion at thirteen than at any other time.<sup>2</sup> Yet, "the thirteen year-old Jewish boy drifts away from

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<sup>1</sup>Alexander M. Dushkin, Uriah Z. Engelman, "Jewish Education in the United States," Report of the Commission for the Study of Jewish Education in the United States, Volume I (New York: American Association for Jewish Education, 1959), pp. 52-55.

<sup>2</sup>A. Gesell et al., Youth, the Years from Ten to Sixteen (New York, 1956).

Jewish school activities."<sup>1</sup>

Very little research has been done in order to prove or show that students who continued their education in a Jewish high school had a different approach, or different attitude, toward Judaism in comparison to students who discontinued their Jewish education after Bar/Bat Mitzvah. Jacoby's study<sup>2</sup> was related to this problem, but he was mainly interested in the reasons that caused students to drop out and paid little attention to the connection between students' Jewish education and their attitude toward Judaism.

#### THE HYPOTHESIS

One aspect in learning the students' attitude has always been neglected by Jewish educators in the United States: the actual continuation of their education in the Jewish high school and its effect as a factor in building a positive attitude toward certain concepts in Judaism. The confrontation with teachers, ideas, traditions and folklore for two to six years after Bar/Bat Mitzvah should affect the students in the cognitive domain as well as in the affective domain, which result in more positive feelings.

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<sup>1</sup>Sheldon Brown, Guidance and Counseling for Jewish Education (New York: Bloch Publishing Company, 1964), p. 17.

<sup>2</sup>E. Jacoby, Continuation and Dropout in Conservative Congregational Schools (Los Angeles: University of Judaism, 1970).

The hypothesis tested in this study stated that there would be differences in attitudes toward Judaism between students in different grades. The older students would have more positive attitudes than the younger students in respect to their experience with the Jewish world, would make the high school more effective, the student would gain more, students would be more active in Jewish social activities and their future plans would have some connection with their Jewish education. The hypothesis was tested through a set of assumptions which were used in order to reveal the hidden attitudes beyond students' expressed opinions.

#### ASSUMPTIONS

The effectiveness of Jewish education for Jewish high school students has been tested through the following set of assumptions:

A. Younger students would emphasize the importance of Bar/Bat Mitzvah more than older students.

B. Older students would recognize the importance of Jewish education more than younger students.

C. More older students would claim that they learned a great deal in both Jewish elementary and high schools and enjoyed both.

D. Older students would like the Jewish high school teachers more than the younger students.

E. Older students would be more involved in social



activities outside the Jewish high school.

F. Peer group pressures would be stronger in the younger group than in the older group.

G. Older students would have more plans for the future in connection with their Jewish education than younger students.

## PROCEDURE

### General Design

The proposed study was conducted in a Jewish community school in a community of about one thousand or one thousand two hundred families in a mid-western city (population of approximately two hundred fifty thousand).

With the permission of the president of the school, and the approval of Dr. Tiedeman (the investigator's advisor), at the end of the 1973/74 school year, a student opinionnaire was constructed by the investigator and was mailed to the seventh and eighth grade students and the eleventh and twelfth grade students (see appendix) which was expected to reveal the importance of the Jewish high school to them.

The seventh and eighth grade students coming to school twice a week for two hours each day studied Hebrew language, Jewish history, Bible, and Jewish culture such as singing, dancing, drama and cantorial chanting.

The high schoolers were permitted to select from a variety of courses such as Jewish philosophy, talmud,

archeology, history, art, Hebrew and Yiddish language and singing, dancing, drama and individual studies. In order to graduate from Hebrew high, they were required to take at least eighteen semester hours of school work. Those who attended Hebrew school were entitled to a scholarship for Jewish summer camp and a study trip to Israel.

The opinionnaire was sent to fifty-two students in the seventh and eighth grades and to forty-four in the eleventh and twelfth grades. Thirty-eight responses were received from the seventh and eighth graders and thirty-six from those in eleventh and twelfth grades. Thirty samples from each group were selected randomly and compared.

### Population and Samples

The two student bodies for this study consisted of the seventh and eighth grades--children in the Bar/Bat Mitzvah age; and eleventh and twelfth grades of the Jewish high school in Des Moines.

The Bar/Bat Mitzvah age is the critical age. Many Jewish students decide to discontinue their Jewish studies when they reach this age. Their attitude and plans for the future are based mainly on their experience in the elementary Jewish school. The tenth and eleventh grades are stable grades and the assumption is made that the difference of two or three years would suffice to show the difference of attitudes between these two groups.

### Data and Instrument

Data for this research were compiled from the students' opinionnaire. (See appendix.) The answers to this opinionnaire were multiple choice type in order to make it easy for the student to respond. There was no need for them to sign their names if they did not wish to do so. The answers of the seventh and eighth graders were compared to those of the eleventh and twelfth graders for each of the seven objectives.

The data are presented in tables 1 through 7.

## Chapter 2

### RELATED LITERATURE

The importance of Jewish education for youngsters has been discussed in many books. Morris stated that:

The survival of the Jew under conditions of unparalleled adversity is a riddle to some, a miracle to others. It is in reality neither. It is mainly the result of a successful system of education, extra-ordinarily adequate alike for the needs of the individual as of the community. Religion, economics, politics all played their part in the story of the Jew, but we shall never get to the heart of the story unless we realize that the school was the largest single factor in Jewish life, equal in importance to all the rest combined.<sup>1</sup>

Alper indicated that large numbers of Jewish students drop out of school after the Bar/Bat Mitzvah:

Figures are lacking as to the number of Jewish adolescents enrolled in a Jewish secondary school, but whatever it is, most Jewish educators agree that in proportion to the number of adolescents in the Jewish population, the total figure would be negligible.<sup>2</sup>

Brown said also that:

There seems to be unanimity of opinion that education is a lifelong process. Unfortunately, the terminus of formal Jewish schooling for the male in America has been largely in the Bar

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<sup>1</sup>Nathan Morris, The Jewish School (New York: Jewish Education Committee Press, 1964), p. xxvi.

<sup>2</sup>Michael Alper, Reconstructing Jewish Education (New York: The Reconstruction Press, 1957), p. 135.

Mitzvah year, when he is honored on his thirteenth birthday in the synagogue.<sup>1</sup>

According to Dushkin and Engelman, there is

...a drop of from 17.7% to 3.8% of the enrollment....And yet it is only after Bar Mitzvah, during adolescence, that the teachings of Jewish culture and religion can begin to have real meaning for and exercise real influence on the boy or girl. This then is one of the central tasks in American Jewish education: to concentrate on converting Bar Mitzvah from a terminal point for minimal elementary education into a new starting point for secondary Jewish high school education.<sup>2</sup>

Also, the American Jewish Committee<sup>3</sup> mentioned the drop-out of children from Jewish education after the Bar/Bat Mitzvah and stressed that high school development was of major significance in any reform of Jewish education.

One of the main goals of a Jewish school is to prepare the young Jewish boys and girls for meaningful participation in Jewish life. In the book, Curriculum Outline for the Congregational School, it is also stressed that high school age is very important to serve these goals:

Pupils at this age level are approaching the stage of maturity where they can begin to appreciate the relationships among the various aspects

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<sup>1</sup>Sheldon Brown, Guidance and Counseling for Jewish Education (New York: Bloch Publishing Company, 1964), p. 16.

<sup>2</sup>Alexander M. Dushkin and Uriah Z. Engelman, "Jewish Education in the United States," Report of the Commission for the Study of Jewish Education in the United States, Volume I (New York: American Association for Jewish Education, 1959), p. 53.

<sup>3</sup>American Jewish Committee, The Future of the Jewish Community in America, 1972, p. 47.

of content of their courses of study. The curriculum should therefore begin to prepare pupils more directly for intelligent, meaningful participation in Jewish life. The aims and implications of Jewish studies should be made more explicit and become more<sup>1</sup> consciously pursued by the pupils themselves.

In the book, The Future of the Jewish Community in America, it is strongly stressed that education has to be beyond Bar/Bat Mitzvah age:

The process is circular: if we have poor schools that educate only until the age of Bar Mitzvah, we will not be able to recruit for them teachers of ability and self-esteem. If we do not recruit persons of high quality, we will not develop teachers who can<sup>2</sup> serve as magnets for youth and adult classes.

Jewish social activity is recognized as an important part of the curriculum as stated in the book, Jewish Religious Education:

The Jewish Youth Group is an essential adjunct to our religious instruction. Such activities do exist, but require both guidance and extension. In the social atmosphere of the club-group, the children can absorb much Jewishness--both in knowledge and attitude, and these groups can thus considerably relieve the burdens of the class curriculum. Heads and teachers would be well advised to encourage their pupils to join existing groups or to organize such social activities in their midst. The responsibilities of group leadership will encourage the seniors, and will claim for Jewish training incalculable interest and time amongst all ages. Much of the curriculum

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<sup>1</sup>Louis Ruffman, Curriculum Outline for the Congregational School (New York: United Synagogue Commission on Jewish Education, 1959), p. 190.

<sup>2</sup>David Sidorsky, The Future of the Jewish Community in America, A Task Force Report (New York: American Jewish Committee, 1972), p. 48.

suggested below could be diverted to the youth groups, and it thus becomes important for teachers to maintain contact with the groups and their leaders, and to advise the latter on suitable programs of activity.<sup>1</sup>

Many people believe one of the reasons for dropouts is inadequate teachers working in the Hebrew school. Benderly thinks that Jewish educators must change and progress in the light of modern education. They must rid themselves of the subject-centered approach so prevalent in Jewish education--how much heritage can be imparted in the limited hours of instruction--and accept a child-centered approach based upon satisfying the needs of the child. Benderly wrote further, "...from the point of view of modern pedagogy, a knowledge of the pupil is as important as a knowledge of the subject to be taught."<sup>2</sup>

Also, Chomsky wrote that "Real education is dynamic, making for change in personality and behavior, physical, emotional and intellectual."<sup>3</sup>

One of the reasons for inadequate teachers in Jewish education is the lack of financing for teacher training. Benderly asked a question many years ago which has acute

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<sup>1</sup>S. Schonfeld, Jewish Religious Education (Hanbury, Tomsett & Co., Ltd., The Tay Press, 1943), p. 17.

<sup>2</sup>Samson Benderly, "The School Man's Viewpoint," Jewish Education, 20 (Summer, 1949).

<sup>3</sup>W. Chomsky, "What is a Good Jewish Education?", Reconstructionist, 26 (March, 1960).

relevance for today:

Why should the generous founders and supporters of Jewish hospitals, orphan asylums, and other charitable institutions, if they want to preserve and vitalize Judaism in this country, not be equally generous in providing for the training of Jewish teachers fit to teach American Jewish children?<sup>1</sup>

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<sup>1</sup>Samson Benderly, "Aims and Activities of the Bureau of Education of the Jewish Community," Jewish Education, 20 (Summer, 1949), 100.



## Chapter 3

### ANALYSIS OF DATA

Attitude is defined by Good as "the predisposition or tendency to react specifically toward an object, situation or value; usually accompanied by feelings and emotion."<sup>1</sup> The definition described attitude as an unobserved phenomenon, which should be revealed through a set, observed behavior, or opinions of the students, and the assumptions were the means to analyze the results and to decide upon the difference of attitudes. Each assumption was tested separately.

### BAR/BAT MITZVAH

In his study, Jacoby stated the importance of the Bar/Bat Mitzvah as a major reason for students dropping out of school.<sup>2</sup> In Jewish education it is generally accepted that Bar/Bat Mitzvah is a very important event in the child's Jewish education and its importance is emphasized.

The assumption was made in this study that the younger students would emphasize more the importance of the Bar/Bat

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<sup>1</sup>Carter V. Good, Dictionary of Education (New York: McGraw-Hill, 1973), p. 49.

<sup>2</sup>E. Jacoby, Continuation and Dropout in Conservative Congregational Schools (Los Angeles: University of Judaism, 1970), pp. 8-9.

while the older students who continued their studies beyond Bar/Bat Mitzvah would tend to minimize its importance.

Table 1  
Importance of Bar/Bat Mitzvah  
(N=60)

Grades	Great Deal	Little	None	Total
7-8	60.0%	36.6%	3.4%	100.0%
11-12	33.3%	43.3%	23.4%	100.0%

The results show that the eleventh and twelfth graders attributed less importance to the Bar or Bat Mitzvah than did the seventh and eighth graders. One of them, for example, expressed her attitude as follows: "After having a Bat Mitzvah I felt it wasn't enough to stop my Jewish education--it was the beginning of learning."

#### THE IMPORTANCE OF JEWISH EDUCATION

In order to check the assumption that older students would recognize the importance of Jewish education more than younger students, the following question was introduced: "How do you feel about the following statement: 'The Hebrew school is as important in Jewish education as the public school in the general education.'"

Table 2

The Importance of Jewish Community School to Jewish  
Education Compared to the Importance of Public  
School to General Education  
(N=60)

Grades	Strongly Agree	Agree Somewhat	Disagree Somewhat	Strongly Disagree	Total
7-8	30.0%	46.6%	13.4%	10.0%	100.0%
11-12	46.6%	46.6%	3.4%	3.4%	100.0%

The results show that more high schoolers recognized Jewish education as important as their general education compared to the seventh and eighth graders. Typical of the remarks of the seventh graders was: "You can live without Jewish education." On the other hand, an eleventh grade comment was: "The Hebrew school seems to be one of the main centers of Jewish activity and learning. So, without it, I would find it very hard to identify with my Judaism in Des Moines because just going to synagogue is not enough."

#### PREVIOUS AND PRESENT EXPERIENCE

The biggest complaints of students in Jewish afternoon school were that it was a big waste of time and money, they didn't learn anything, and they didn't enjoy it. Tables 3A and 3B show the feelings of high school students toward their elementary and high school experiences.

Table 3A

Amount of Learning in Elementary School and in High School  
(N=60)

Grade	A Great Deal	Fair Amount	Very Little	No Response	Total
7-8	13.4%	36.6%	50.0%	0	100.0%
11-12	46.8%	26.6%	16.6%	10.0%	100.0%

Table 3B

Amount of Enjoyment in Elementary School and in High School  
(N=60)

Grade	Very Much	Somewhat	Very Little	Did Not Enjoy	No Response	Total
7-8	6.6%	40.0%	13.4%	13.4%	3.4%	100.0%
11-12	53.4%	30.0%	10.0%	0	6.6%	100.0%

The results revealed that the feeling of high schoolers who continued their Jewish education beyond their Bar/Bat Mitzvah was quite different. The more mature students claimed that they learned more and enjoyed Jewish studies more than did those in the elementary school at the Bar/Bat Mitzvah age.

### SCHOOL TEACHERS

The assumption was made that the high schoolers would favor and appreciate their Jewish high school teachers more than the seventh and eighth grade students.

Table 4

Students' Opinions of Their Teachers in the Jewish School  
(Compared to Their Public School Teachers)  
(N=60)

Grade	Most are Good	Some are Good	Only Few Are Good	No Response	Total
7-8	20.0%	0	13.4%	66.6%	100.0%
11-12	56.6%	16.6%	13.4%	13.4%	100.0%

The results show that it is clear and obvious that high school students tended to favor their Jewish school teachers. The seventh and eighth grade students' response was unclear. Only a few thought that most of their teachers were good. A few thought that they were not good. The big majority decided not to respond, which did not indicate a clear opinion.

### STUDENTS AND SOCIAL ACTIVITIES

Different concepts about Judaism and the Jewish nation are learned and acquired by students not only in the Jewish school, but also through their social activities in

their synagogues, youth groups, communal centers and camps. The assumption stated that more eleventh and twelfth grade students would belong to Jewish youth groups and would go to Jewish camps than would the seventh and eighth grade students. The results are presented in Tables 5A and 5B.

Table 5A  
Students Attending Jewish Youth Groups  
(N=60)

Grade	Yes	No	Total
7-8	23.4%	76.6%	100.0%
11-12	96.6%	3.4%	100.0%

Table 5B  
Students Attending Jewish Camps  
(N=60)

Grade	Yes	No	Total
7-8	43.4%	56.6%	100.0%
11-12	86.6%	13.4%	100.0%

The difference between the groups was quite obvious. The large majority of the high school students belonged to Jewish youth groups and attended Jewish camps while a much lower percentage of the seventh and eighth grade students participated in these activities.

### PEER GROUP PRESSURE

Peer group pressure seems to be a very important factor in a student's behavior and decision-making. It may play an important role in his/her deciding whether to continue his/her education for another year or not. It is quite obvious that many friends in the Jewish high school would have their effect on each one's decision, and as long as the group continued to study, not too many would leave school. On the other hand, an assumption was made that the older the student, the more independent he became of peer group pressure. This assumption was tested and the results are reflected in Table 6.

Table 6

Students' Friends Attending Jewish School  
(N=60)

Grade	Most of Them	Some of Them	They Do Not Attend Jewish School	No Response	Total
7-8	83.4%	10.0%	0	6.6%	100.0%
11-12	56.8%	26.6%	6.6%	10.0%	100.0%

The results show that high school students continue their studies in the high school although their friends really do not attend, while the seventh and eighth grade students all have friends at the school and this fact could have many consequences. If the group's leaders are

interested in their studies, they may carry the other students with them to the next grade and vice versa. The drop-out of such leaders could result in a loss of many more students.

#### JEWISH EDUCATION AND STUDENTS' PLANS FOR THE FUTURE

One of the arguments against Jewish education and especially against learning Hebrew was the irrelevancy of this study to the student's future. Parents and students used to argue that their plans for the future would not include these aspects of Jewish heritage. Therefore, many parents do not force their children to continue their Jewish education beyond their Bar/Bat Mitzvah.

On the other hand, the more a student learned, the more he would tend to connect his Jewish studies with his plans for the future. This assumption suggested that more high school students would have plans for the future in connection with their Jewish studies than would the seventh and eighth grade students.

Table 7

Jewish Education and Students' Plans for the Future  
(In Connection with Their Jewish Education)  
(N=60)

Grade	Yes	No	I Don't Know	Total
7-8	43.4%	20.0%	36.6%	100.0%
11-12	73.4%	23.3%	3.3%	100.0%



The table shows that most of the high school students wanted in some way or another to connect their future with their Jewish studies. For many students such connection would be expressed in a study trip to Israel. Others might think of working in a field connected to Judaism such as Rabbi, Cantor, Hebrew teacher, etcetera. For others it would be just simply to know "who am I?" and "what am I?" in terms of Jewishness and a desire to be a knowledgeable member of the congregation or the community in the future.

#### SIDE EFFECTS

While comparing the two groups of students there was an effort made to find out if there was any connection between parents who were taking courses in Jewish education and active parents in the Jewish community compared to the attitudes of their children to Jewish education.

Table 8A

Parents Attending Courses in Jewish Education  
(N=60)

Grade	Once a Week	Rarely	Never	I Don't Know	Total
Parents of 7-8 graders	33.3%	10.0%	43.3%	13.4%	100.0%
Parents of 11-12 graders	30.0%	10.0%	40.0%	20.0%	100.0%

Table 8B  
Parents Active in Jewish Activities  
(N=60)

Grade	Very Active	Active	Not Active	I Don't Know	Total
7-8 Grade Fathers	26.6%	23.4%	43.4%	6.6%	100.0%
7-8 Grade Mothers	63.4%	26.6%	10.0%	0	100.0%
11-12 Grade Fathers	43.4%	20.0%	26.6%	10.0%	100.0%
11-12 Grade Mothers	66.6%	33.4%	0	0	100.0%

Tables 8A and 8B rejected this assumption. The number of parents of seventh and eighth graders who took courses in Jewish education and were active in Jewish activities was not significantly lower than the number of parents of eleventh and twelfth grade students.

## Chapter 4

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The hypothesis of this study expected a difference of attitude toward Judaism between students in the Bar/Bat Mitzvah age, which includes seventh and eighth grades, and those in the eleventh and twelfth grades of high school. Seven assumptions were made relative to this hypothesis and were tested by using an opinionnaire which was mailed to ninety-six students enrolled in the Jewish afternoon school.

The results, described by percentages in the tables, supported the hypothesis and indicated that students in the higher grades had the more positive attitudes toward various aspects of their Jewish school experience. The importance of Jewish education, as expressed by the high school students, emphasized the need to keep as many students as possible in the Jewish high school, as the appreciation of such a school would increase more in the senior grades. Moreover, the connection between Jewish education in the high school and the students' plans for the future lead to the conclusion that the longer the students receive a Jewish education in the post Bar/Bat Mitzvah age, the more they tend to use it in their future life.

In addition, some other trends were revealed--that high schoolers enjoy their school more, and, as a result of changing attitudes, they gain much more from school and are

more involved in Jewish social activities. These consequences justify the hypothesis that there would be differences in attitudes toward Judaism between older students and younger students. The older students would have a more positive attitude than the younger students in respect to their experience with the Jewish world and, therefore, the Jewish high school will be more effective--they will gain much more from it than if they quit after their Bar/Bat Mitzvah.

As mentioned before, this research was done in a small afternoon Jewish school in a medium size midwest community. It emphasized the importance of further investigation related to students' attitudes toward Judaism in other settings such as congregational schools in small communities and big communities (which include the majority of Jewish schools) and, of course, the difference between the attitudes of students in afternoon schools compared to those in Jewish day schools. One other aspect which should be investigated is a possible connection between parents' backgrounds and Jewish atmosphere at home and the childrens' attitudes toward Jewish studies.

Of major importance would be research on the importance of Bar/Bat Mitzvah and the effect of the Bar/Bat Mitzvah on students twelve and thirteen years of age. Will the Bar Mitzvah be a symbol of the end of Jewish education or is it the best time to start a serious Jewish education?

It is essential to continue and to develop this study. More clear conclusions may have many consequences in regard to Jewish identity and existence.

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## APPENDIX



OPINIONNAIRE

1. Date of birth \_\_\_\_\_ 19\_\_\_\_
2. Boy \_\_\_\_\_ Girl \_\_\_\_\_
3. What grade do you attend in public school now? \_\_\_\_\_
4. What class do you attend in the Jewish school? \_\_\_\_\_
5. Do you belong now, or ever belonged to a Jewish Youth Group? Yes \_\_\_\_\_ No \_\_\_\_\_
6. Have you ever attended a Jewish summer camp?  
Yes \_\_\_\_\_ No \_\_\_\_\_
7. Are your parents attending courses for Jewish adults?  
More than once a week \_\_\_\_\_  
Once a week \_\_\_\_\_  
Rarely \_\_\_\_\_  
Never \_\_\_\_\_  
I don't know \_\_\_\_\_
8. Are your parents active in Jewish organizations?  

	<u>Father</u>	<u>Mother</u>
Very active	_____	_____
Active	_____	_____
Not active	_____	_____
I don't know	_____	_____
9. Have you ever been to Israel? Yes \_\_\_\_\_ No \_\_\_\_\_
10. If your answer to the preceding question was yes, do you think you are more motivated toward continuing Jewish studies? Yes \_\_\_\_\_ No \_\_\_\_\_

It helped me a great deal

It helped me a little

Did not help

13. Are you continuing (or will you continue) your Jewish education after Bar/Bat Mitzvah? Yes \_\_\_\_\_ No \_\_\_\_\_

14. If your answer to question 13 is "yes", can you give the main reasons for the decision?

How do you feel about the following statements?

15. The Hebrew school is as important in Jewish education as the public school in the general education.

Strongly agree

Agree Somewhat

Disagree somewhat

Strongly disagree

Explain why you answered the way you did or cite an example to illustrate \_\_\_\_\_

16. Most boys and girls have learned the important things about Judaism by the time they become Bar/Bat Mitzvah.

Strongly agree \_\_\_\_\_

Agree somewhat \_\_\_\_\_

Disagree somewhat \_\_\_\_\_

Strongly disagree \_\_\_\_\_

17. The parents have the right to insist that their children attend Hebrew school before Bar/Bat Mitzvah.

Strongly agree \_\_\_\_\_

Agree somewhat \_\_\_\_\_

Disagree somewhat \_\_\_\_\_

Strongly disagree \_\_\_\_\_

18. The parents have the right to insist that their children attend Hebrew school after Bar/Bat Mitzvah.

Strongly agree \_\_\_\_\_

Agree somewhat \_\_\_\_\_

Disagree Somewhat \_\_\_\_\_

Strongly disagree \_\_\_\_\_

19. How much did you learn about Jewish studies in the elementary Hebrew school?

I learned a great deal \_\_\_\_\_

I learned a fair amount \_\_\_\_\_

I learned very little \_\_\_\_\_

20. Did you enjoy attending elementary Hebrew school?

Enjoyed it very much \_\_\_\_\_

Enjoyed it somewhat \_\_\_\_\_

Enjoyed it very little \_\_\_\_\_

Did not enjoy it \_\_\_\_\_

Explain why you answered the way you did \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

21. How much Hebrew did you learn in the Hebrew high school?

I learned a great deal \_\_\_\_\_

I learned a fair amount \_\_\_\_\_

I learned very little \_\_\_\_\_

22. Do you enjoy attending Hebrew high school?

Enjoy it very much \_\_\_\_\_

Enjoy it somewhat \_\_\_\_\_

Enjoy it very little \_\_\_\_\_

Do not enjoy it \_\_\_\_\_

Explain why you answered the way you did \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

23. Are the Hebrew high school teachers good? (in comparison to your public school teachers)

Most of them are good \_\_\_\_\_

Some of them are good \_\_\_\_\_

Only few teachers are good \_\_\_\_\_

24. Are the materials you were taught in the Hebrew high school since the beginning of this year:

Very interesting \_\_\_\_\_

Interesting somewhat \_\_\_\_\_

Not interesting \_\_\_\_\_

Boring \_\_\_\_\_

25. In which area do you feel the Hebrew high school needs improvement? (check the proper column)

	<u>A great deal of improvement is needed</u>	<u>Slight improvement is needed</u>	<u>No improvement is needed</u>
Better textbooks	_____	_____	_____
Teachers should speak English better	_____	_____	_____
Teachers should know subjects better	_____	_____	_____
Better methods and techniques in teaching	_____	_____	_____
Teachers should be friendlier in classroom	_____	_____	_____
Teachers should be stricter in the classroom	_____	_____	_____
More opportunities for students to ex- press themselves in classroom	_____	_____	_____
More school activ- ities outside of class	_____	_____	_____
Elective courses	_____	_____	_____

26. Do your plans for the future have any connection with your Jewish education? Yes \_\_\_\_\_ No \_\_\_\_\_  
If "Yes" please specify \_\_\_\_\_  
\_\_\_\_\_
27. What would you like to know when you finish your Jewish studies? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
28. Among your Jewish friends:  
Most of them attend Hebrew school \_\_\_\_\_  
Some of them attend Hebrew school \_\_\_\_\_  
They do not attend Hebrew school \_\_\_\_\_
29. You are probably aware of the fact that many Jewish teenagers do not attend a Jewish school. Could you suggest some ways to encourage them to enroll? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

I greatly appreciate your cooperation.